

Taking Sides in the Falklands

GEORGE F. WILL

When Margaret Thatcher nailed her colors to the mast, Ronald Reagan nailed his to the fence on which the United States sat while Alexander Haig ricocheted around the Atlantic. When James Byrnes was Secretary of State, someone said: "Truman fiddles while Byrnes roams." Argentines say: "*Dios arregla de noche la macana que los Argentinos hacen de día*" ("God puts right at night the mess the Argentines make by day"). Haig is playing God's part. At last, a role spacious enough.

Conservatives are supposed to be like the Bourbons, forgetting nothing and learning nothing. British Conservatives remember Suez, when the United States scuttled the British-French-Israeli attack on Egypt. And this Tory government has learned how to circumscribe the U.S. role, by quickly getting the fleet out onto the bounding main and demanding restoration of the status quo ante. Haig's task was confined to fashioning a face-saving solution that would be universally called that, yet would save the face, and hence the life, of the Argentine regime.

Enemies: It is hard, without an anesthetic, to contemplate that regime, so why save it? Consider a parable. A young preacher came to his first church the day of a funeral and, not having known the deceased, asked if anyone would care to offer a eulogy. From a back pew a voice called: "His brother was even worse." The alternative to Argentina's junta—the Peronists—would be worse.

They would fill the jails with different victims and empty the Treasury for different beneficiaries. It has been said that Argentines have no causes, only enemies. The Peronists' enemies include "American imperialism," Zionism and rich people. Peronism has perhaps the world's highest ratio of jargon to thought. "Violence," said Juan Perón, "in the hands of the people, isn't violence: it is justice." A Peronist says about torture: "*Depende de quien sea torturado*" ("It depends on who is tortured"). Eva Perón said that the existence of poor people caused her less pain than did the knowledge that "there were people who were rich." She warned, "We mustn't pay too much attention to people who talk to us of prudence." The Falkland debacle shows that the junta, which fancies itself a dam against the Peronist tide, is Peronist regarding prudence.

There is a theatrical element in all poli-

tics, but there seem to be few other elements in Argentina's. When General Galtieri became President Galtieri in December, he said Argentina suffered from "lethargy, apathy and lack of confidence." Perhaps the Falkland adventure is intended as a stimulant to provoke one of what Argentines call "*esos instantes magníficos en que todo recomienza*" ("those magnificent moments in which everything is remade"). Certainly Argentina does not need the Falklands for Lebensraum. Argentina, with a population of 27 million, is almost as large as India, which has a population of 667 million.

As V. S. Naipaul sees Argentina—so much of it, so little of it—it has the artificial-

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ity of a society based on mimicry of Europe, a civilization bought up, not thought out. He says: "... Argentine political life is like the life of an ant community or an African forest tribe: full of events, full of crises and deaths, but life is only cyclical, and the year ends as it begins." The military has toppled elected presidents five times since 1930.

Many Argentines are, or are descended from, immigrants from Spain and Italy. According to an American statesman who likes them, they combine Spanish pride with an Italian sense of the state. Even by the standards of twentieth-century dictatorships, the Argentine state devotes an unusually large portion of its energies just to maintaining itself. But the junta's anti-communism seems entirely internal. In 1980 it shattered the U.S. grain embargo against the Soviet Union, which now buys 80 percent of Argentina's grain exports. Argentina has just agreed to buy an enormous amount of Soviet oil equipment and to conduct joint operations for oil exploration and shrimp harvesting.

Many Argentines are Anglophiles. Bue-

nos Aires has a replica of Big Ben and a store called Harrods—another replica—where high tea is served. But the junta's aggression expresses contempt for Britain. Perhaps because of the notorious Argentine *machismo*, the junta has misjudged Thatcher. She thinks as Admiral Nelson did: "It matters not at all in what way I lay this poker on the floor. But if Bonaparte should say it *must* be placed in this direction, we must instantly insist upon its being laid in some other one." But it remains to be seen if Thatcher can hold her country if the crisis becomes bloody, or even just boring. A Labor Party spokesman calls Galtieri "a bargain-basement Mussolini," but Labor is today, as the Conservative Party was when Mussolini was active, a party of instinctive appeasement. In this it may soon represent the country. Today, liberal democracies generally have only one goal—commodious living—and only two convictions: anything is negotiable and force is an anachronism. So opinion is apt to change quickly from "Up, boys, and at 'em!" to something like this:

*I was playing golf the day
That the Germans landed.
All our soldiers ran away,
All our ships were stranded,
And the thought of England's shame
Nearly put me off my game.*

An unequal struggle is raging within many Labor breasts, between the desire to bring down the junta and the desire to bring down Thatcher. But some Laborites worry that if she goes, her successor will have two years to burnish the Tory image. Laborites, too, remember Suez: Harold Macmillan replaced Anthony Eden and the Tories prospered.

A nineteenth-century divine, in a sermon giving thanks for some good outcome, said: "We owe this to Providence, and a series of happy accidents." It is time to give Providence a hand lest we suffer the kind of unhappy accidents that occur when intentions are left unclear. The junta probably is unsavable in the long run—whatever *that* means in Argentina. Thatcher, an indispensable friend, needs help, and the United States needs an opportunity to demonstrate reliability. Some U.S. ships sailing south would concentrate the junta's mind on the fact that the United States intends to guarantee the success of its NATO ally.

"Evangelicalism is a great mosaic God is building," Graham says, "but if you asked me to, I'd have a hard time giving you a definition of what it is today."

A generation ago an evangelical was considered to be a Protestant who emphasized personal commitment to Jesus (usually through a "born again" experience), held a strict view of the Bible as sole authority and had a preoccupation with making converts. Evangelicals also tended to be conservative in politics and to observe extra-Biblical prohibitions against drinking, dancing and smoking. Like their fundamentalist forefathers, they looked on the outside world—and often on each other—with grave suspicion. But under Graham and other leaders, the evangelical movement shook off the separatist tendencies inherent in fundamentalism and strove to create a conservative Christian consensus. Theologically that consensus was never achieved, but as a rough rule of thumb, observes church historian Martin Marty, evangelicals could be defined as "people who find Billy Graham or his viewpoints acceptable."

Global: That covers a lot of ground. For Graham, from his global and increasingly ecumenical perspective, sees elements of evangelicalism in a variety of religious settings—including, surprisingly, the Vatican. "When I hear the Pope plead, 'Come to Christ, come to Christ,'" Graham says, "he sounds like me when I invite people at the end of my services to come forward and make a decision for Christ."

Though Graham clearly speaks for evangelicalism's moderate middle, even this mainstream has many currents. "Evangelicals are about as different as members of the Republican Party," says Sen. Mark Hatfield, a moderate evangelical activist. Politically, there are roughly as many liberals and centrists as conservatives within the evangelical ranks. Economically, evangelicals are distributed across class lines. Socially and culturally, many have attitudes and problems that are indistinguishable from those of their nonevangelical neighbors.

In short, evangelicalism has impressed itself upon a broad spectrum of the American public. In doing so, some of its leaders worry, the evangelical movement has lost its identity and direction. "It's no longer a stream of water coming out of a faucet," says TV preacher Robert Schuller. "It's a river that doesn't have its banks very well defined." Theologian Carl Henry laments that evangelicalism has failed to develop a

Congress on the Bible



Philip DeJong

Inerrancy conference in San Diego: A phony issue?

comprehensive theology—or an intellectual leadership to give it direction. "No one leader articulates the evangelical world view because we suffer from the competitiveness of personality cults," Henry complains. "Each leader must preach for his own funds, and so each emphasizes his own distinctiveness." Evangelical educator David McKenna, president of Seattle Pacific College, is equally blunt. In the house that Billy built, McKenna says, "there's a terrific scramble going on for influence and leadership."

No one understands this better than Jerry Falwell. And no one has tried harder to influence the rite of succession. As a first step, Falwell last year published a book called "The Fundamentalist Phenomenon,"* a lengthy apologia for fundamentalist Christianity—and for his own claim to leadership. Written by two of Falwell's associates, Ed Dobson and Ed Hindson, the book is in part an effort to root modern fundamentalism in historic Christianity by associating it with several heretical early Christian sects—no two of which, observes historian Marty, "would have accepted

*Doubleday. 269 pages. \$13.95.

each other as fully orthodox" Christians. But the major portion of the book is devoted to discrediting the evangelical movement associated with Billy Graham and to trumpeting the "resurgence" of fundamentalists as "the militant and faithful defenders of biblical orthodoxy." The authors picture the evangelical movement as a "jumbo jet" operated by a timorous evangelical establishment that—thanks in large part to Falwell—has been "suddenly hijacked by Fundamentalist pilots." In a closing "Appeal to Evangelicals," Falwell spells out his agenda for a conservative Christian crusade and urges all evangelicals to "reacknowledge your Fundamentalist roots."

As Falwell's adherents see it, their man is perfectly positioned to step into Graham's shoes. "For a long time evangelicals and fundamentalists couldn't decide who was following whom," says Hindson, an associate pastor at Falwell's Thomas Road Baptist Church in Lynchburg, Va. "Jerry is the only person to come along to appeal to both groups. There's no question that he is the leader of conservative Christians in America today."

Positive Thinking: To bolster that claim, Falwell has lately been edging cautiously toward evangelicalism's moderate center. He has begun distancing himself from what he calls fundamentalism's "radical fringe"—notably the virulently anti-Catholic Bob Jones Jr.—and modified his rhetoric on a number of public issues. For example, Falwell now insists that abortion is morally permissible when a mother's life is endangered. "It's the same as a man protecting his family from an intruder in the home," he argues. He also declares that Christians should promote equal rights for women—now that the Equal Rights Amendment, in his judgment, "is a dead issue." His church has opened a "family center" in Lynchburg where 25 accredited poor families can collect free groceries. And he is preparing to publish a new book whose title—"Finding Inner Peace and Strength"—is right out of the positive-thinking tradition of Norman Vincent Peale and Billy Graham. Says Calvin College Prof. Richard Mouw: "I think we are witnessing the civilizing of Jerry Falwell."

These gestures have not won Falwell many converts among evangelical leaders. Some of them find Falwell's fund-raising techniques morally questionable. Others believe that Falwell's fundamentalism is

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The Split-Up Evangelicals

For Pauline Osborne, one of 1,300 pilgrims who jammed the streets of Lexington, Mass., one day this month, it was a rare opportunity to get close to "a man who is so close to God." For the Rev. Billy Graham, the man she had driven two hours to see, it was the start of the most demanding—and satisfying—road trip of a remarkable career. Graham had come to New England, once the center of Colonial revivalism, to fire a new evangelical awakening. He is currently midway through a grueling eight-week schedule that has him crusading across six states, lecturing to students at Harvard, Yale and four other citadels of secular learning—and jetting off in May on an unprecedented trip to the Soviet Union, where he will preach on world peace from the pulpit of Moscow's Patriarchal Cathedral. "These two months," says Graham, who is 63, "could turn out to be the most rigorous of my life."

For nearly 40 years Billy Graham has been the symbolic leader of evangelical Christianity in the United States. Conducting his ministry from what seems a national pulpit, he has nurtured evangelicalism into a formidable movement, embracing perhaps as many as 40 million Americans. But for the

last decade or so, Graham has exercised his leadership from an Olympian distance; he now spends more time evangelizing abroad than at home. Perhaps more significant, as he has grown older he has been gradually shifting the movement's center of gravity away from its—and his own—fundamentalist roots toward the wider horizons of traditional Christian thought and social responsibilities. Now many evangelicals believe that the Graham era is drawing to a close, and from myriad smaller platforms a number of lesser spokesmen are quietly lobbying for the mantle of leadership once it falls from Billy's shoulders.

Search Committee: The most conspicuous would-be heir is the Rev. Jerry Falwell, the fundamentalist firebrand and leader of the Moral Majority. Earlier this year Falwell flew in his private jet to Washington for a secret meeting with the closest thing in evangelical circles to an official search committee. A dozen of evangelicalism's most prominent interpreters—including theologian Carl Henry, philosopher Francis Schaeffer, Christianity Today editor Kenneth Kantzer and several evangelical-college presidents—quizzed Falwell on his views and promised to meet with him again.

But any effort to choose a successor to Graham is almost certainly bound to fail. "From the moderates to the progressives, Graham is the glue, the social cement that holds things together," says evangelical historian Nathan Hatch. "He has a power that just can't be replaced." Even to try, some think, would border on the sacrilegious. "God chooses his people," argues

prison evangelist Charles Colson. "The success of Billy Graham was not created by some board of directors or political constituency."

For somewhat different reasons, Graham agrees that no one preacher is likely to take his place. "The leadership of evangelicalism is no longer in the hands of individuals," he says. "It's in the hands of institutions." As Graham sees it, the institutions that will shape the future of evangelicalism include seminars such as Fuller Theological in Pasadena, Calif., Southwestern Baptist in Houston and Gordon-Conwell in South

The Billy Graham era is drawing to a close, and there is no one who can replace him.

Hamilton, Mass. They also embrace such evangelical colleges as Calvin in Grand Rapids, Mich., Westmont in Santa Barbara, Calif., and Graham's own alma mater, Wheaton, in Illinois. In addition, there are the parachurch agencies such as Campus Crusade for Christ, Youth for Christ and the Inter-Varsity Christian Fellowship, as well as the hundreds of TV and radio ministries that make up what is known as "the electronic church." There are dozens of popular evangelical magazines, academic journals and scholarly societies, plus the evangelicals' own service agencies like the National Association of Evangelicals, World Relief and World Vision. And less visible, but equally significant, are countless local Bible-study and prayer groups.

The impact of such "dispersion" is already being felt. So many different kinds of Christians now call themselves evangelical that the label has lost any precise meaning.

A question of leadership: Graham addressing New England evangelicals, Falwell leading patriotic rally in Kansas

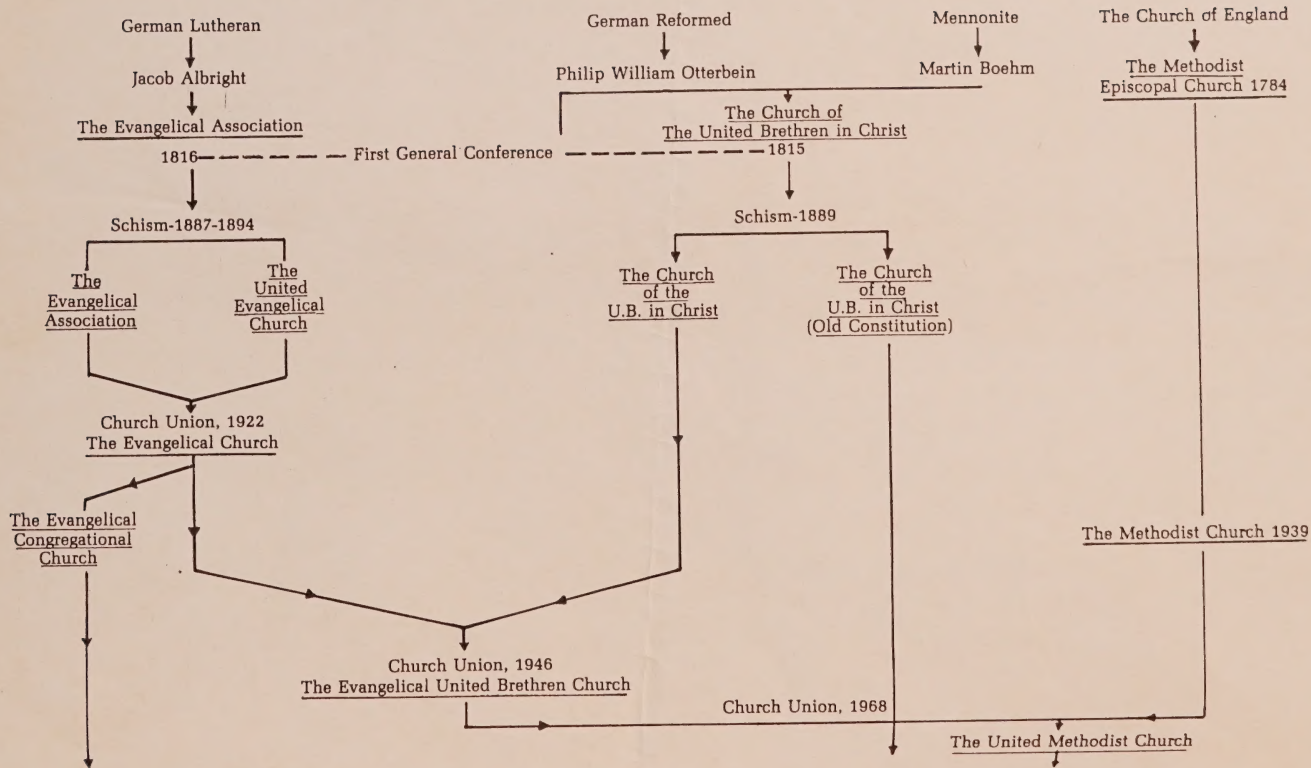
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Ira Wyman



ECCLESIASTICAL BACKGROUNDS



Disciples of Christ

The three major bodies of the Disciples of Christ stem from a common origin.

The Churches of Christ (1970 membership 2,400,000) emphasize rigorous adherence to the New Testament as the model for Christian faith, practice, and fellowship. They reject general religious institutions other than the congregation, practice a dynamic evangelism based on a literal view of the Bible, and remain aloof from interdenominational activities.

The Christian Church (Disciples of Christ), which reported 1,592,609 members in the U.S. and Canada in 1970, has developed organizations for missionary work and ecumenical involvement and accepts its status as a denomination (uniting a number of local organizations).

The congregations loosely related in the Underdenominational Fellowship of Christian Churches and Churches of Christ (estimated membership in 1968 1,000,000) were formerly identified with the Disciples but refused to follow them into the Christian Church. They earlier had refused to follow the Churches of Christ in rejecting musical instruments in worship and missionary organizations as a matter of biblical principle; they later repudiated the openness of their fellow Disciples toward biblical criticism, theological liberalism, ecumenical involvement through "official" channels, and development of denominational institutions.

In a larger sense, Disciples of Christ includes "sister churches" in Britain, Australia, and New Zealand, known locally as Churches of Christ, with origins largely independent of America. It also denotes churches in other lands resulting from the missionary efforts of all these bodies.

NATURE AND CHARACTERISTICS

The original ethos of the Disciples blended the independence and pragmatism of the American frontier with an uncomplicated biblical faith in the restoration of the "ancient order" in the church. They repudiated "human creeds" and traditions as requirements for Christian fellowship, understood Baptism as the immersion of believers only, and recognized no churchly authority beyond the congregation. This simple formula's typical "sectarianism" was combined with a strong catholic impulse: a plea for the union of all Christians, the regular celebration of the Lord's Supper in weekly worship, and the use of inclusive biblical names such as disciples, Christians, saints, and brethren, that would not distinguish them from other believers.

The original equilibrium among these varying emphases did not last for long. Without rigid structures of official dogma or government, Disciples of all persuasions have responded to historical influences by changing, wittingly or unwittingly, the original formulation.

HISTORY

Origins. The movement emerged on the American frontier through various efforts to cut through the complexities of sectarian dogma and find a basis for Christian fellowship. Out of the Great Western Revival (1801) in Kentucky arose the short-lived Springfield Presbytery, which dissolved in 1804 so that its members might "go free" simply as Christians. Their leader, Barton W. Stone, championed revivalism, a simple biblical and noncreedal faith, and Christian union. In the upper Ohio Valley, Presbyterian Thomas Campbell, a contemporary of Stone, organized the Christian Association of Washington (Pa.) in 1809 to plead for the "unity, peace, and purity" of the church. Soon its members formed the Brush Run Church and ordained his son Alexander, under whose leadership they accepted immersion of believers as the only scriptural form of baptism and entered the Redstone Baptist Association. Alexander Campbell rapidly gained influence as a reformer, winning fame as preacher, debater, editor (*Christian Baptist*), and champion of the new popular democracy. His colleague Walter Scott developed a reasonable, scriptural "plan of salva-

tion" based on "positive," or objective, steps into the church: faith, repentance, Baptism, remission of sins, gift of the Holy Spirit. The formula attracted thousands who longed for religious security but, perhaps because of temperament, did not "experience" the emotional crisis and subjective "assurance" that characterized the prevailing revivalism.

By 1830 the regular Baptists and the reformers parted company, the latter terming themselves Disciples. Two years later Stone and many of his followers joined with them, though continuing to use the name Christians.

Alexander Campbell from 1830 on turned to constructive churchmanship. He established Bethany College, then in Virginia (1840), for the education of leaders and agitated unsuccessfully for a general church organization based on congregational representation. The first general convention met at Cincinnati, Ohio, in 1849 and launched the American Christian Missionary Society as a "society of individuals" and not an ecclesiastical body. Similar cooperative organizations emerged in various states to support evangelists and to establish new churches. The Christian Woman's Board of Missions (1874) and the Foreign Christian Missionary Society (1875) initiated successful programs overseas, and other boards were soon founded to promote building loans for new churches, care for aged ministers, homes for orphans and the aged, temperance, and other "causes." The Centennial Convention at Pittsburgh in 1909 claimed an attendance of 30,000; they had come to celebrate a century of triumph for the New Reformation, or Restoration Movement.

Controversy and separation. Meanwhile, schism had begun to sunder the ranks, yet without shaking the confidence of the Disciples in their plea for union. They had held together during the controversy over slavery and through the Civil War, when major American denominations had divided. In the succeeding era of bitterness, however, the Disciples also suffered schism. New developments in response to growing urbanization and sophistication brought two sharply divergent responses. The conservatives regarded such developments as unauthorized "innovations," while the progressives (pejoratively termed digressives) looked on them as permissible "expedients."

Discord first arose over the "society principle" involving general missionary work. Alexander Campbell's biblical view of the church had kept pushing him toward a general church organization, but he could never find a convincing biblical text to support his proposals. Frontier independence and pragmatic popular biblicism prevailed. The "society principle" seemed to its advocates a legitimate solution: entertaining no ecclesiastical pretensions as a secular corporation, the missionary society provided a means by which individual Disciples could work in voluntary cooperation. But the opponents saw in it a repudiation of the Bible as the determining rule of practice.

The introduction of musical instruments (reed organs) into Christian worship concerned congregations much more directly and led to many local disputes. Other innovations added occasion for controversy—the infringement of the "one-man pastoral system" on the local ministry of elders, introduction of selected choirs, use of the title Reverend, and lesser issues.

In 1889 several rural churches in Illinois issued the Sand Creek Declaration, withdrawing fellowship from those practicing "innovations and corruptions." In 1904 a separate "preacher list" issued unofficially by some conservative leaders certified their preachers for discounts on railway tickets. The Federal Religious Census of 1906 acknowledged the separation between Churches of Christ and Disciples of Christ (who commonly took the name Christian Churches) even though many congregations did not decide which they were for some years.

The crucial issue centred in the manner of understanding biblical authority. Both conservatives and progressives accepted the New Testament as the only rule for the church. The conservatives, heavily concentrated in the South, applied a strict construction to Scripture; this

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required a specific New Testament precept to authorize any practice. The progressives tended toward a broader construction, accepting as expedient such measures as they found harmonious with Scripture or not in conflict with it.

Disciples in the 20th century. Disciples had experienced their most rapid growth in rural America. Their leaders undertook to respond to the passing of the frontier, the growth of cities, and the emergence of urban expectations. Whereas the Churches of Christ had opted for the practices established in the rural past, regarding them as biblical, the Disciples of Christ (progressives) were able to find some flexibility in the biblical rule. Nevertheless, rural and small-town Christian Churches predominated in numbers and membership even past midcentury, and the newer social and cultural influences did not affect all of them simultaneously.

Urban churches demanded full-time leadership, and Disciples gradually developed a professional ministry. In the first half of the century they worked hard to establish collegiate education as standard for ministers. As late as 1930, only 11 percent had graduate education, and the rapid growth of theological seminaries did not come till after World War II. The expanding corps of educated leadership reworked the inherited formulas, introducing both ideas and practices that troubled the more traditional.

The cooperative organizations underwent notable changes. In 1917 the old general convention, a week-long series of annual meetings of the various societies, gave way to the International Convention (U.S. and Canada), to which all cooperative agencies were expected to submit reports for review and advice. It consisted of two houses: a large Committee on Recommendations, constituted of delegates from state conventions, and a mass assembly; in 1967 it made the assembly a body of voting representatives from congregations.

Meanwhile, a number of the agencies had combined in 1920 to form the United Christian Missionary Society. Ten years later most state and national agencies entered Unified Promotion, a cooperative program of fund raising, with voluntarily accepted restraints on independent campaigns, and with distribution on the basis of agreed allocations. Thus they gradually evolved, in effect, one general budget. From the start the United Society drew intense criticism for ecclesiastical giantism and theological liberalism. There was especially intense opposition to reports of "Open Membership" in the China mission. (Open membership, increasingly practiced in the U.S., meant reception of unimmersed Christians from other denominations.)

In 1927 traditional forces established the North American Christian Convention. Many churches gave their support to "independent" missionaries in large numbers, as well as to "independent" Bible colleges, youth camps, district meetings, Bible school curriculum, various publications, and a yearbook—all of them explicitly denying official status—more or less parallel to the "cooperative" agencies. The power struggle focussed on the placement of ministers and resulted, on the cooperative side, in enhancing the leadership of the state secretaries and creating the pressure for delegate conventions in the states.

The cooperative conventions (state and international) also became instruments of ecumenical participation, electing representatives to the old Federal Council of Churches (and to the succeeding National Council and the World Council of Churches), as well as to the state councils, and to the Consultation on Church Union. Thus for the sake of their original catholic commitment, the "cooperatives" accepted status as a denomination, a compromise that the independents rejected.

A growing sense of moral obligation toward the common cause led in 1950 to the formation of the Council of Agencies, which included all organizations reporting to the International Convention. Legally independent, they sought by consultation to avoid overlapping and to develop a common mind. From the Council came a pro-

posal for a Commission on Restructure, appointed by the convention in 1960. In 1967 the convention approved the commission's Provisional Design for the Christian Church (Disciples of Christ), ratified in the ensuing year by all 40 area conventions and 15 national agencies. In 1968 the International Convention of Christian Churches reconstituted itself under the Design as the General Assembly of the Christian Church (Disciples of Christ). All general agencies became provisional administrative units of the Christian Church in the United States and Canada, and the state organizations became provisional regions. Congregations retained full legal independence, but the system provided for corporate unity through decisions by representatives from congregations and regions.

Fear of infringement on congregational freedom and theological opposition to the doctrine of the church underlying the restructure proposals led to active opposition. Many independent congregations formally requested withdrawal of their names from the Yearbook of Christian Churches (Disciples of Christ), and a campaign led many cooperative churches to follow suit. From 1967 to 1969 the number of congregations listed dropped from 8,046 to 5,278.

Meanwhile, a self-appointed Chaplaincy Endorsement Commission for the Undenominational Fellowship of Christian Churches and Churches of Christ asked recognition by the U.S. government to represent those congregations that had elected "to continue as free, independent, and completely autonomous local churches" apart from the restructured Christian Church.

The World Convention of Churches of Christ since 1930 has sponsored mass meetings for fellowship and inspiration at five-year intervals. It attracts both cooperative and independent Disciples from America and from many nations, but very few from the American Churches of Christ. As a world confessional body it appointed official observers to the second Vatican Council, but it exercises no administrative or programmatic functions.

Churches of Christ in the 20th century. The Churches of Christ continued to avoid any general organization and until midcentury at least had shown little interest in their own history; they centred attention on the New Testament and on the Restoration Movement (involving the restoration of the doctrines and practices of primitive Christianity) of the early 19th century. Records of their 20th-century history still remain as raw material in their journals.

In 1906 the vast preponderance of the members and leaders of the Churches of Christ lay in the South, with heaviest concentrations in Tennessee and Texas. The reported membership of 159,658 apparently did not include all who held their general position. In the ensuing half-century they have grown into the largest of the three Disciple groups. The migration from the rural South to urban centres has brought impressive membership gains in the North and the West—aided by a vigorous evangelism that has made intensive use of radio. Missionaries have established churches in Asia, Africa, Latin America, and Europe, winning converts especially from Roman Catholicism. Many churches now forward their missionary funds to an agent for disbursement, all the while making certain that the actual appointment of missionaries remains the prerogative of congregational elders.

The churches' doctrine permits individual initiative in certain types of religious (not ecclesiastical) enterprises. A vigorous journalism has flourished for more than a century, the most influential papers being the *Gospel Advocate* (Nashville, Tennessee) and *Firm Foundation* (Austin, Texas). Benevolent homes provide care for children and the aged. A number of churches conduct Christian day schools, while private colleges offer Christian higher education and receive support from churches. A graduate school of religion at Harding College in Memphis, Tennessee, offers a three-year Master of Theology degree.

Variations of conviction about specific practices (whether a single, "common" cup or many cups are to

Schism

Missions

be used in communion) and doctrines (especially millennial ones about the perfect age of Christ's reign on earth) have produced sharp controversies and withdrawal of fellowship, but the continuing absolute stand against any type of ecclesiastical structure makes it difficult to trace the effects of such discord.

After two generations of refusal to have fellowship with their divergent brethren, some leaders in the Churches of Christ took initiative in the 1960s to set up informal forums or conferences on unity with members of the Christian Churches, both cooperative and independent. With no official status, these meetings provided opportunity for a limited kind of ecumenical dialogue. Their doctrinal stance, in repudiation of ecclesiastical organization, prevents members of both the Churches of Christ and the Undenominational Fellowship of Christian Churches and Churches of Christ from official participation in ecumenical gatherings.

BELIEFS, WORSHIP, ORGANIZATION

Influences and relationships. Alexander Campbell summarized his theology in *The Christian System* (1835), the most influential book in shaping Disciple thought. In it he outlined a commonsense biblical doctrine against the complex theories of the schools and the sects. The influence of Renaissance humanism on Campbell is evident in his insistence on going to the sources and his rules of biblical interpretation. He shared the presuppositions of the Enlightenment in its romantic primitivism and in its rationalism as tempered by John Locke, "the Christian philosopher," and by the Scottish Common Sense school, which opposed the paradoxes of subtle philosophies. From Locke he took over the political theory considered self-evident in the young American nation and readily transferred it to his doctrine of the church. He also followed Locke's theory of knowledge based on sense experience, which established the grounds for Christian faith in historical events and objective evidence (recorded in Scripture) rather than in mysticism or subjective religious "experience." He therefore repudiated the Calvinist (and revivalist) concept of miraculous conversion and the similar concept of miraculous call to the ministry. Debates on these issues, as well as on the damnation of unbaptized infants, which Disciples denied, led them to think of themselves as anti-Calvinist.

The general framework of their thought nevertheless followed Reformed (Calvinist) outlines, modified by the influence of British Independents (the originally Scottish Glasites—or Sandemanians—in practice a strictly New Testament sect, and the Congregationalists). Disciples shared the orthodox Protestant emphasis on the authority of Scripture. Their classic biblical position differs from that of other Protestants in being a product of the early 19th rather than of the 16th or 17th century.

Characteristic doctrines. Early Disciples understood their uniqueness to lie in the rigour, precision, and simplicity with which they set forth the biblical basis for the unity of all Christians. Campbell distinguished sharply between Old and New Covenants (Testaments), limiting to the latter any authority for "the original faith and order" of the church. Only explicit apostolic teaching or precedent belonged in the realm of faith, of the essential; all else, however logical or helpful, fell in the area of opinion and consequently of Christian liberty. Thus they rejected creeds as tests of fellowship; they believed such tests usurped the sole authority of the New Testament and set forth demands not found there. The popular Disciple bias against theology as a divisive preoccupation with human opinions—as well as Alexander Campbell's early protest against ecclesiastical institutions as unwarranted by Scripture and threatening to freedom—also was inferred from the New Testament.

Campbell saw the biblically authorized ministry as that of elders and deacons, ordained by the congregations, and of evangelists, who served the church at large. The latter provided the general leadership in his day; he succeeded in establishing no extracongregational procedure for their authorization and discipline.

He regarded immersion and "the breaking of bread" (i.e., Baptism and communion) as ordinances of the Lord (Christ). While the insistence on believer's Baptism alone separated Disciples from the "paedobaptists" (those advocating Baptism of children), weekly communion served as a universal element in their worship and tempered their rationalist bent. Despite their memorialist doctrine (that communion is a commemoration of Christ's Last Supper involving no miracle of transubstantiation), they understood the service as present communion with their Lord.

Internal differences. The divisions in the movement expressed varying attitudes toward Scripture, as the norm of faith and practice: Churches of Christ construing it strictly, Disciples more loosely. Many who introduced organs in worship held the same view of biblical authority as those who refused to do so; their interpretation simply led to a different conclusion about the use of musical instruments in apostolic times. They provided the constituency for the "independent" Christian Churches, whereas Disciples tended to find more and more flexibility in the principle of expediency.

In the world of scholarship since the early 19th century, a revolution has occurred in the understanding of the biblical documents and the nature of their authority. In general, the Churches of Christ hold steadfastly to older views of the Scripture. Disciple leaders tend to accept the results of critical scholarship. While the "biblical theology" that flourished in the second quarter of the 20th century enabled some Disciples to work out a contemporary formulation of their tradition within the ecumenical context, the conservative biblical position of their forefathers has largely been eroded. Of the three groups, Disciples have been most influenced by the theological movements of the 20th century; i.e., biblical criticism, liberalism, existentialism, ecumenism, neoliberalism. The independents have been much less influenced by the Churches of Christ at least of all.

Recent theological trends. At the beginning of the 20th century, the most influential Disciple scholar was J.W. McGarvey, a champion of the traditional doctrines and view of the Bible and an opponent of the musical instrument in worship. Early in the century Herbert L. Willett, E.S. Ames, and C.C. Morrison led in a liberal reformulation of the plea, emphasizing a pragmatic and reasonable approach to faith, the repudiation of creeds, an openness to the scientific world view, and a commitment to Christian unity. The neo-orthodoxy that dominated Christian thought at midcentury had less appeal to most Disciples, but a leading English theologian, William Robinson, gained attention for neo-orthodoxy's emphasis on biblical doctrine. A Panel of Scholars appointed by two of the national agencies published three volumes of papers in 1963 showing the impact of the new mood. With the rapid growth of their theological seminaries and college faculties of religion and with their deep ecumenical involvement, Disciples went through a theological renaissance in the 1950s.

The institutional developments leading to restructuring were accompanied by a reformulation of the old doctrine of the church. The founders of the early movement had spoken of the Church of Christ as a local congregation; they recognized no other organization as a church. The new generation of Disciples could no longer deny the churchly character of the institutions that had been developed. They began to speak of three manifestations of the Christian Church—congregational, regional, general (U.S. and Canada). The name that they adopted in restructuring—the Christian Church (Disciples of Christ)—they found to have been dictated by their history. They saw that church manifesting itself organizationally "within the universal body of Christ" and as committed to "responsible ecumenical relationships."

Worship. After fruitless attempts to derive a stated order of worship from the New Testament, Disciples settled into an informal but relatively stable pattern composed of hymns, extemporaneous prayers, Scripture, sermon, and breaking of bread. Except for its omission of the Decalogue, the public confession of sin, and the

Legacy of
John
Locke

Standards
of
apostolic
teaching

creed, it resembled classic Reformed (or Presbyterian) worship, especially in its austerity of spirit. In the second half of the 19th century it took over more of the mood of popular revivalism, which still prevails among Churches of Christ and the independent Christian Churches.

Because many churches in the 19th century had the services of a preacher only occasionally but regularly observed the Lord's Supper (communion) after the Bible School (Sunday School) hour, the breaking of bread came to precede the sermon, which was simply added on when a preacher was present. At the Lord's Table, two local elders presided, one offering a prayer of thanksgiving for the bread and the other for the cup. The minister now commonly presides, but the elders ordinarily offer these prayers.

Christian Worship: A Service Book (1953), edited by G. Edwin Osborn, a semi-official manual for voluntary use, exerted wide influence in restoring and stabilizing the typical pattern, with an emphasis on much use of scriptural sentences. More recently Disciples have responded to the liturgical movement, with greater use of responsive readings (minister and people reciting alternate verses), affirmations of faith, and accommodation to the historic pattern of the Christian liturgy.

Social issues. On social questions Disciples have held positions characteristic of the American denominations of English background. Alexander Campbell applied his principles literally in the matter of slavery, admitting that Scripture and the law of the land permitted the practice, though as a matter of opinion he favoured emancipation. By this line he prevented schism. During the Civil War a number of leading Disciples, especially in the Border States, espoused pacifism on biblical grounds.

Liberal Disciples took up the Social Gospel (a theological movement that stressed the social this-worldly aspects of Jesus' teachings) early in the 20th century, whereas most Disciples, along with members of the Churches of Christ and the independent Christian Churches, held to the emphasis on personal salvation. Disciple representatives to the National Council of Churches and the World Council of Churches have supported those organizations' general stand on social issues but resisted the tendency to accept the new radicalism of the later 1960s.

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(R.E.O.)

Disease

Disease commonly is considered to be a departure from the normal physiological state of a living organism sufficient to produce overt signs, or symptoms. The concept applies to the mental, as well as the physical, state of the organism; thus, it is customary to speak of "mental" disease when referring to deranged thought processes.

The normal state of an organism represents a condition

of delicate physiological balance, or homeostasis (*q.v.*), in terms of chemical, physical, and functional processes, maintained by a complex of mechanisms that are not fully understood in their entirety. In a fundamental sense, therefore, disease represents the consequences of a breakdown of the homeostatic control mechanisms. In some instances the affected mechanisms are clearly indicated, but, in most cases, a complex of mechanisms is disturbed, initially or sequentially, and precise definition of the pathogenesis of the ensuing disease is elusive. Death in man, and other mammals, for example, often results directly from heart or lung failure, but the preceding sequence of events may be highly complex, involving disturbances of other organ systems and derangement of other control mechanisms.

The initial cause of the diseased state may lie within the individual organism itself, and the disease is then said to be idiopathic, innate, primary, or "essential." It may result from a course of medical treatment, either as an unavoidable side effect or because the treatment itself was ill-advised; in either case the disease is classed as iatrogenic. Finally, the disease may be caused by some agent external to the organism. This may be an inert but toxic agent, in which case the disease is noncommunicable; that is, it affects only the individual organism contacting it. The external agent may be itself a living organism capable of multiplying within the host and subsequently infecting other organisms; in this case the disease is said to be communicable.

NONCOMMUNICABLE DISEASE

Metabolic defects. Noncommunicable diseases arise from metabolic faults present at birth that leave the organism ill-equipped to deal with the natural materials it encounters in its daily life. In man, for example, the lack of a certain enzyme necessary for the metabolism of the common amino acid phenylalanine leads to the disease phenylketonuria (or PKU), which is often associated with mental retardation. Other metabolic defects may make their appearance only relatively late in life. Examples of this situation are the diseases gout and diabetes in man. Gout results from an accumulation within the tissues of uric acid, an end product of nucleic acid metabolism; and diabetes results from an impairment of the synthesis of insulin by the pancreas and a consequent inability to metabolize sugars and fats properly. Alternatively, the metabolic fault may be associated with aging and the concomitant deterioration of control mechanisms, as in the loss of calcium from bone in the condition known as osteoporosis. That these late-developing metabolic diseases have a genetic basis—that is, that there is an inherited tendency for the development of the metabolic faults involved—seems to be definitely indicated in some instances but remains uncertain in others.

Environmental hazards. Metabolic derangements also may result from the effects of external environmental factors, and this relationship may be suggested by the apparent confinement of a disease to sharply delimited geographic areas. Notable examples are goitre and mottled enamel of the teeth in man. The development of goitre is attributable to iodine deficiency in the diet, which leads to compensatory growth of the thyroid gland in a vain effort to overcome the deficiency. In the absence of deliberate inclusion of iodine in the diet in such standard items as table salt, the disease tends to occur in inland areas where seafood consumption is minimal. Mottled enamel of teeth is observed to result from consumption of excessive amounts of fluoride, usually in water supplies, but conversely, dental caries is found to occur to a greater extent in areas with water supplies deficient in fluoride. Analogous conditions in herbivorous domestic animals result from deficiencies in the so-called trace elements, such as zinc, in the soil of pastures and, therefore, also in plants making up the diet. Similarly, plant growth suffers from deficiencies in the soil of essential elements, particularly nitrogen, potassium, and phosphorus. The correction of these conditions by supplying salts to domestic animals, such as cattle, and the application of fertilizers to soil, is well known.

Disruption
of phys-
iological
balance

Deficiency
diseases

